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ART. I.—THE TRUTH OF NEUROLOGY.

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UPON what basis must the science of man rest?—upon inference or upon direct observation? If it be in our power to determine by positive experiment the functions of any portion of the human brain, shall we rely upon such experiments, or shall we still rely only upon the remote and circumstantial evidence of Cranioscopy, instead of the evidence derived from the organ itself? There are too few who understand and reflect upon this question clearly and decisively. The phrenological world remained for a long time indifferent, or incredulous as to the excitement of the organs of the brain; and although at the present time, experiments upon the brain have carried throughout America and Europe, the knowledge of the fact that the cerebral organs may be excited by external agencies, still phrenologists do not appear to look to this method of investigation for the advancement or cultivation of the science. The experimental excitement of the organs is received as a confirmation of the truth of Phrenology, but not as a method of proving anything which was not previously known. And yet it is self-evident that the excitement of the cerebral organs, if it is sufficiently reliable to prove the truth of the old phrenological doctrines, is also sufficiently reliable to prove the truth of new discoveries. Either the cerebral organs cannot be excited by external agencies applied to the head, and all such experiments are therefore fallacious, or they can be thus excited, and if so, we can by such means discover the true functions of the brain. When this is done, the circumstantial evidence of Craniology is no longer necessary, and the probabilities and uncertainties of the science are at an end. Yet phrenological works, essays and

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journals are still published, as before, in complete unconsciousness of the new discoveries, just as metaphysicians even to the present day continue to speculate and write as if Gall and Spurzheim had never lived.

It is in vain that nature surrounds us everywhere with the materials and evidences of science, if we have no disposition to seek them. It was in vain that every human head presented to the careful observer a proof of the general truth of Gall and Spurzheim's system of Phrenology—anti-phrenologists uniformly refused to observe, and occupied themselves in vague speculation and captious criticism. It is in vain that a large portion of the human race are impressible and capable of feeling the influence of the different organs of the brain, if there be no disposition to develop the facts by experimental investigation.

Those who have made such experimental investigations must be allowed for the present to speak a little dogmatically in reference to matters which are so familiar, so well established and so easily proven. For the sake of those who would wish to see a greater amount of evidence of the truth of Neurological science, let me lay down this general proposition: *All persons of highly impressible temperaments*—in other words, possessing an acute psychometric sensibility—are capable of recognizing the action of the brain, and determining the characteristics of the various organs.

As an illustration of this, I would mention the fact, that two intelligent young gentlemen (practical phrenologists of the old school) called upon me this summer, with a view of learning something of Neurology. I referred them at once to nature by experiments upon themselves. They could not change their views in which they had been educated and become confirmed without ample evidence, and as they were both impressible, I showed them how to experiment upon each other to determine the functions of the organs. Notwithstanding all their prepossessions, when they both felt and recognized the action of the brain, they could not feel in accordance with their previous opinions. All their sensations corresponded to the new system of Phrenology, and further investigation confirmed their consciousness of its truth. The following quotation from a letter recently received (from Philadelphia) from the elder of these gentlemen exhibits the progress of a candid inquirer.

"I have thrown aside the old system of Phrenology; and in my examinations of heads, I use the new system just as far as I am able to apply it. I examine more or less heads every day for the amusement of my friends and acquaintances, and flatter myself that I am as correct in my delineations of character, as our best Phrenologists are by means of the old system. I shall always remember with pleasure my visit to Cincinnati, as it has been the means of turning my attention from an old and bungling system of Phrenology to a new, and I might say almost perfect one. With the best wishes for the success of your enterprise, and the highest regard for the valuable discoveries you have made, I remain, yours, &c."



## ART. II.—REICHENBACH ON ANIMAL MAGNETISM.

## SECTION IV.

FURTHER SOURCES OF THE FORCE WHICH RESIDES IN THE MAGNET, IN CRYSTALS, AND IN THE HUMAN HAND.

95. As before, the author resumes the last section.

a. Not only do crystals act on healthy and diseased sensitive persons, but the earth's magnetism does so likewise. The action of the latter is so powerful, that very sensitive patients can only lie in one position, that with the head to the north and the feet to the south. Every other line is disagreeable to them, and in many cases, that from west to east is quite intolerable, nay, even dangerous to life.

b. All the reactions of magnets, crystals, &c. on such patients, are essentially altered when any change is made in their direction with respect to the earth's magnetism.

c. Pure iron, when magnetized by contact with a magnet, does not retain any permanent magnetism when separated from the magnet. But it has, notwithstanding, acquired a peculiar power, by which it is capable of producing decided and strong effects on sensitive persons.

d. The magnet yields this unknown something, not to iron alone, but to all solid matter without exception, including the living body.

e. This something, in all bodies either directly charged with it, or rendered active by its distribution, acts on sensitive patients exactly as the magnet on crystals, and must therefore be identical with the peculiar agent residing in them.

f. In like manner, living persons, especially with their hands and fingers, are capable of acting on sensitive patients, and healthy individuals, if sensitive.

g. This force, which has been called Animal Magnetism, has the following properties: it is, namely, conductible through other bodies; it may be communicated to other bodies either by directly charging them or by its dispersion. It soon disappears, but not immediately, from bodies charged with it. It assumes a polar arrangement in the animal body, by virtue of its apparent dualism. It has no marked relation to the earth's magnetism. It attracts mechanically the hands of cataleptic patients, and its presence is associated with luminous phenomena. In all these points it agrees with the force of crystals, with which it coincides, and in all particulars obeys the same physical laws as that force

*h.* One part of the complex force inherent in magnets,— the force residing in crystals,— and this last force,— these three, in their essence, make, in one point of view, but one force.

96. But these are not all the sources of this force; nay, they are not even the chief sources of it. Pursuing the investigation, the author has met with further important sources. It has long been a question, whether the sun's rays can render a needle magnetic. Morichini, Mrs. Somerville, and Baumgartner have chiefly investigated the matter. It occurred to the author that the sun's rays might play a part in the present investigation; and this idea acquired some probability when the influence exerted by the moon on certain nervous disorders, an influence well-known and undeniable, was taken into consideration.

97. He employed the first sunny day to try the experiment with Mademoiselle Maix. He put into her hand the end of a copper wire nearly 30 feet long, and when her hand was accustomed to the sensation, the other end was put out of the window in the rays of the sun. Immediately the sensations caused by the force of crystals were perceived, not powerful, but quite distinct. The end of the wire was now connected with a plate of copper 9 inches square in the dark, and when the patient was accustomed to the feel of the wire, the plate was exposed to the sun. No sooner was this done than he was saluted with a cry of pleasure from the sick-bed. The moment the sun's rays fell on the plate a powerful manifestation of the well-known force was felt, as a sensation of warmth in the hand, rising through the arm to the head. But this sensation was accompanied with one quite new and unexpected, namely, a peculiar, somewhat cooling, but astonishingly refreshing sensation, a pleasurable feeling, which the patient compared to the fresh air of a fine May morning. This sensation flowed from the end of the wire into the arm, and thence spread itself over the whole body, dispensing throughout her whole nature a feeling of strength and refreshment. All the bystanders were affected to sympathy, and the author allowed the unfortunate patient for a considerable time the new enjoyment derived from this unknown cordial or restorative. It was something which flowed through her whole nervous system with a beneficial effect. The author did not know what it was, and as it did not immediately bear on the question, it was left, like many other things, for subsequent study. The explanation will be found at a later stage of the inquiry.

98. In another experiment, to avoid as much as possible the complication due to heat, the wire was hung with white linen. The room was warm, the air rather cool, but still the patient felt as before, only the sensation of crystal-force was weaker. The peculiar refreshing coolness was very decidedly felt.

99. Again, the wire was hung with moist linen. The effect was accompanied by a disagreeable sensation, such as moist air

is said to produce on the patient. But in this case also, the peculiar effects first observed, namely, increasing sensation of heat in the wire, and the refreshing coolness flowing to every part of the body, were very distinctly observed.

100. In order to obtain confirmation and security for the accuracy of these observations, the experiment was now tried on Mlle. Nowotny, who was so far recovered as to have quitted her bed for several weeks. When the wire alone was used, she perceived coolness in the end of it in her hand, and this disappeared and reappeared as the other end was removed from the sunshine or restored to it. When several square feet of tinned iron were attached to the wire, and exposed to the sun, the sensation of coolness increased to that of icy coldness, which caused the hand to stiffen. It has been already stated that the force of crystals, in some persons, caused the sensation of heat, in others that of coolness; the special difference will be subsequently considered. In this case, where the coolness is derived from the sun, the great source of heat, it is peculiarly indicative of a specific influence. The influence was so decidedly marked, that a difference was perceived by the patient, according as the rays of the sun were allowed to fall perpendicularly or obliquely on the plate, or according to the time of day or of year, other things being the same.

101. The author had no opportunity of trying these experiments with Mlle. Atzmansdörfer; but on inquiry, she stated, that at all times the sun's rays had exercised on her a most beneficent influence, not of a warming, but of a cooling nature, and that she could not bear them to shine on her head, not on account of heat, but because they produced severe lancinating pains.

102. In like manner, he had often heard from Mlle. Sturmman, long before he had discovered the peculiar influence now under consideration, that the sun chilled her; a statement which was then quite an enigma to him.

103. But he was able to investigate this subject most accurately with the aid of Mlle. Reichel. Not only did she perceive the peculiar cooling sensation, when the wire was attached to sheet-iron, sheet-copper, sheet-zinc, tin foil, lead foil, silver-ribbon, gold leaf, brass plate, and German silver, and these bodies exposed to the sun's light; but also when linen, woolen cloth, cotton, silk, &c., attached to the wire, were placed in the direct rays of the sun. Indeed, every substance tried, including porcelain, glass, stone, wood, water, lamp-oil, alcohol, sulphur, when tried in the same way, produced the remarkable sensation of increasing coolness, which all the sensitive patients uniformly and unanimously testified to, being as much astonished at the apparent contradiction (which, however, was afterwards very clearly explained) as the author himself.

104. If it were really the force residing in crystals, in magnets, and in the human hand, as already identified, which was

here again met with in the sun's rays, this could only be proved, as in the preceding cases, by a comparison of its effects with those of the other forces. The first question was, Can the sun's rays bring other bodies into the same state as crystals, magnets, and the hand do? Can it enable these bodies to act on sensitive patients? If so, the light of the sun, so often analyzed, must contain one more element, a powerful influence, which has hitherto escaped the researches of philosophers.

105. The author tried, with considerable curiosity and interest, the experiment of placing a glass of water for five minutes in the sun, and causing the nurse, whose hand was very weak in regard to the new force, to give it to Mlle. Maix without her having any idea of the object in view. Without a question being asked, she declared it to be magnetized water as soon as it touched her lips. On the tongue, gums, throat, down the gullet, and in the stomach, at every point, it acted with its peculiar, pepper-like pungency, well-known to the sensitive, and exciting spasmodic attacks. Another glass of water, left in the sun's rays for 20 minutes, and handed to the patient by one of the weakest female hands, acted as strongly as if magnetized, as far as possible, by the large horse-shoe magnet of 9 bars, capable of supporting 80 lb.

106. It was possible that a considerable part of the force might have adhered to the glass itself, rather than have belonged to the water. To ascertain this, as also to investigate the internal condition of the water, whether it acted as a tube full of steel-filings does toward a magnet, the water which had been exposed to the sun was poured into another glass, and again given to the patient. The result was, what had often occurred before with magnetized water in the cases of Mles. Sturmann and Nowotny, namely, that the transferred water was almost as magnetic in the second glass as in the first; and that, consequently, the total revolution among the particles of the water caused by the pouring, had caused little or no change in that interior arrangement, in virtue of which it was termed magnetized. Even an hour later, when the residue was drank by the patient, the magnetism had not disappeared, but was still powerful. In this, as in all other respects, the solarized water agreed perfectly with that which had been impregnated by means of magnets, of crystals, and of the human hand. Similar experiments were made on Mles. Sturmann and Reichel, with the same results, which it is quite unnecessary to detail.

107. To carry on the parallel, the author now took the calipers of German silver, and after the patient, Mlle. Maix, had become accustomed to its temperature when placed in her hand, he exposed it to the sun for some seconds and immediately gave it back to her. She found it as strongly charged with the force of crystals as when acted on by the magnet, by crystals, or by the human hand; but along with this she observed the peculiar

agreeable coolness above mentioned, which was also collected in the calipers, and remained in it for some time. In fact, it was perceptible for 5 or 6 minutes; while the other force, that of crystals, lasted longer, indeed 20 minutes, which was exactly the time that it continued when the caliper was charged by the author's two hands. The solar ray, therefore, was equal in force to the ten fingers, and acted as long in the body charged by it as when the ten fingers were employed.

108. The author next gave one of his hands to Mlle. Reichel, that she might feel it accurately, and then went for 10 minutes into the sunshine, taking care to expose himself to the rays on all sides. On returning to the room, he gave her again the same hand. She was much surprised at the sudden change in it, and at the great addition of force which she perceived, without knowing anything of its cause. The sun's rays had obviously impregnated the author's person, as the magnet had the person of M. von Eisenstein, and also, in another experiment, the author himself. At an earlier period, Mlle. Maix had told the author, that she could not bear when any one, coming out of strong sunshine, came near her bed. A short time before, a whole company of her friends had come into her room from a walk in strong sunshine; and this was so painful to her, that she could not hold out, and was obliged to request her friends to leave the room. This was the effect of the sun, but the warming, not the cooling effect.

109. The young women who were about Mlle. Maix, for their amusement placed an iron key in the sunshine for a short time; and she found it as strongly magnetized as a bar-magnet which was in the house. It did not, of course, attract iron; but the patient declared that its action on her was precisely that of a magnet. The charge disappeared from the key after a time.

110. This experiment led the young women to another, the result of which was remarkable. They placed a horse-shoe magnet which had become weak, in the sun's rays, instead of restoring its power by drawing another magnet along it; and their expectation was fulfilled. It was so strengthened and became so powerful in its action on the patient, that from that time, whenever a magnet had become weak, it was laid in the sun, to restore its power of acting on the patient.

111. The author next found that a rock-crystal and a crystal of gypsum, after five minutes' exposure to the sun's rays, were much more powerful in their peculiar action on the sensitive patient.

112. All these facts unite to form this law: The force derived from the sun, and corresponding to the force of crystals, is capable of being collected in other bodies; and since these bodies can be charged with it and retain it for some time, they possess a certain degree of coercitive power in reference to it.

113. The conductivity of the force, derived from the sun, is proved by its passage along the wires to the hand of the patient.

But other experiments were made; and it was found, that when one end of a bit of linen was put into the hand of Mlle. Reichel, while the other end was placed in the sun's rays, the sensation of the force of crystals was perceived in her hand, where it appeared in the shape of coolness. The same thing happened with woolen, cotton, and silk. Silk was the best conductor, then linen; woolen stuff conducted more slowly, cotton slowest of all. A bar of wood  $1\frac{1}{2}$  feet long, required upwards of  $\frac{1}{4}$  minute before the effect was conducted from one end to the other. A glass tube, exposed at one end to the sun's rays, quickly conducted the influence to the other end. Bodies of all sorts, therefore, whether conductors, semi-conductors, or non-conductors of electricity, are capable of conducting the force under consideration; quickly, if in one piece, more slowly if made up of many parts attached together, as woolen and cotton stuffs.

114. To test its polarization in bodies charged with it, a copper wire, 6 feet long, and about  $\frac{1}{16}$  of an inch thick, was exposed to the sun for some minutes. Mlle. Reichel found it cold at one end, cool at the other: these sensations diminished as she proceeded towards the middle, and at about  $\frac{2}{3}$  of the length of the wire from the cold end, she found, for a certain distance, a marked maximum. The solar force, therefore, assumes a polar arrangement in bodies, as the force of crystals, &c. does.

115. The description of the numerous and concurring experiments made for confirmation and control is omitted, in order to save space, by the author, and he proceeds to the question, whether luminous phenomena are connected with the new solar force? It is well-known that many, if not all substances, when exposed to the sun, and then taken into the dark, phosphoresce; and this rendered it impossible to draw any sure conclusion from experiments made in that manner. The following arrangement was adopted: A private stair in the wall, leads from the author's study to the under story, in which his collections and instruments stand. The window being tightly closed, when both doors of the stairs were shut, the darkness on the stair was complete. He could easily communicate with this retreat, and hear and understand what was spoken, both there and in the rooms both above and below, with which the stair communicated. Mlle. Reichel allowed herself to be shut up in this stair, and in this way many very interesting experiments in reference to luminous phenomena were conducted. This arrangement furnished the best security for the accuracy of the sensitive observer, who, in her prison, could never know what changes were made in the experiments above or below: she could only perceive the effects, and describe them to the author and his assistants, as often as she had anything to describe. In the rooms above there were several plates of copper, iron, zinc, gilt metals, lead foil, linen dipped in melted sulphur, &c.,  $\frac{1}{4}$  a square yard in

size, kept ready. These were successively connected with an iron wire, 30 feet long, and  $\frac{1}{16}$  of an inch thick, which was carried through the key hole, the rest of the aperture being closed, and the end placed in Mlle. R.'s hand. After 10 minutes, when she had become quite accustomed to the wire and to the darkness, the plates were, one after another, attached to the wire and pushed into the rays of the sun, and in less than a minute there rose before her eyes from the end of the wire a slender column of flame, from 9 inches to 1 foot high, and only about  $\frac{3}{4}$  of an inch thick. It was gradually pointed, and at the end almost as narrow as a knitting-needle, and it diffused round it the most delicious coolness. When the air was agitated in any way, it flickered like any other flame, as was observed with the magnetic flame. According as the plate was moved in and out of the sunshine above stairs, the flame rose and sank in the dark, an interval of more than  $\frac{1}{2}$  a minute always occurring between the change and its effect. The author, one time, instead of using a plate, caused his daughter to take the upper end of the wire in her left hand, and to stand in the sun. This young lady, alone, in the dark, caused a small flame to rise from the wire, which diffused warmth, as has been formerly noticed. But now, as soon as she went into the sun's rays, the flame at the end of the wire rose to 8 inches, and diffused a most agreeable solar coolness. As often as she removed out of the sun's rays, the flame sank to its original size, and again diffused warmth. Many of the metallic plates and other objects were now, after exposure to the sun, brought into the dark to the patient. Not to speak of mere phosphorescence, which was to be expected, or of flames over the surface, which, if not caused by the phosphorescence, were probably influenced by it, it is proper to state that the plates at their sharp corners, especially the upper ones, sent forth bundles of flames like the magnets and the crystals; those from copper being green and blue, of gold and silver, bright white; of tin, dull white; of lead, dingy blue; of zinc, reddish white; of mercury, white; and those of a group of crystals of sulphate of potash, blue with white points. A glass tube, 3 feet long and  $1\frac{1}{4}$  inches wide, when brought from the sunshine into the darkness, and held perpendicularly, was seen to be surrounded, in its upper half, by a fine white feathery or downy-like flame, which passed into bundles of flame  $2\frac{1}{2}$  inches high, playing about the upper end. No difference could be detected between the effects produced by the direct rays of the sun, and those caused by the rays polarized by passing through the window glass. All these experiments prove, that the force which, in the sun's rays, flows over bodies, produces the same beautiful luminous phenomena as the force of the magnet, of crystals, and of the human hand.

116. In every point hitherto investigated, therefore, the action of the sun on sensitive patients agrees with that of magnets, of

crystals, and of the human hand; and consequently our own sun must be considered as the fourth source of the crystalline force, or rather of the new force, whatever name be given to it.

117. This observation obviously leads to many interesting considerations. The author, however, refrains from tracing out its connections for the present, his chief object being in the meantime to point out and establish the different sources of the force in question which have become known to him. He proposes subsequently to describe each source individually, as far as he has been able to investigate their peculiarities. Meantime, he thinks it advisable to direct attention to at least one special subject, because it is that one which establishes the mode of action of the sun even more accurately. This is the *spectrum*. If the sun's rays exert the force so often mentioned, it is natural to inquire, whether all the rays of the spectrum, or only some of them, possess this power, and whether some may not possess more of it than others. The following experiment was made. A spectrum was thrown on a wall, and Mlle. Maix holding in her hand one end of a copper wire, the other end was moved along the spectrum from tint to tint, without her knowing what was done. Many repeated experiments, which gave uniform results, showed that green, and still more yellow, were especially the seat of the delightful sunny feeling of refreshing coolness: this was, therefore, where the light of the spectrum was the most intense. This property diminished toward both sides, and disappeared at the ends. But the sensation of apparent warmth, or even heat in the wire, although 15 feet long, derived from the crystalline force, increased as the wire was moved from the middle of the spectrum toward one end, and was most intense beyond the red: this, again, is the seat of the maximum of calorific rays: the true heat of which could not, however, possibly reach the patient. In the violet ray and beyond it, this patient found the seat of a peculiar disagreeable sensation which she was familiar with as accompanying the new force in magnets also, and which was likewise perceived by other highly sensitive patients. But here is the very part of the spectrum where Morichini and Mrs. Somerville succeeded in magnetizing steel. This observation adds some weight to the researches of these experimenters, which are not yet generally admitted.

118. The maximum of light, the maximum of heat, and the maximum of magnetic power in the spectrum, have, therefore, each their peculiar and well-marked action in the excitable nervous system of sensitive persons; and the more minute investigation of these relations cannot fail to yield further interesting results, and to clear up many obscure points.

119. From the sun it was natural to turn to the moon, and the inquiry here was the more indispensable, that, as is well known, numberless terrestrial phenomena, both in healthy and



diseased persons, appear to be more or less under the influence of our satellite, while we cannot yet trace the relation between the cause and its supposed effects. The first experiment was made with Mlle. Maix. It was not easy, as her windows looked north, and it was impossible to reach the moon's rays directly. The author, in this emergency, carried an iron wire,  $\frac{1}{16}$  of an inch thick, through two rooms, then across a court, and from thence through three more rooms, in all, to the distance of nearly 100 feet, to a place where it was possible to obtain the moon's rays. One end of the wire was placed in the patient's hand, the other was attached to a large sheet of copper, which was then, with the usual precautions, exposed to the moonlight. After a short pause, the sensation in the hand began to change from the normal one. Iron and copper wire, by themselves, had always occasioned a sensation of warmth; but this, instead of being strengthened by the moonlight, as it was by the sun's, especially beyond the red ray of the spectrum, was rather overpowered by the sensation which followed it. There flowed from the wire so powerful a current of the cool sunny pleasurable feeling formerly noticed into the hand and over the whole person of the patient, that she considered it six or eight times as strong as she had experienced from the sun's rays. This refreshing coolness increased during several minutes, and then remained stationary during half an hour, as long, that is, as the experiment was continued. The sensation caused by the sun's rays was to that caused by the moon's, as a cool aura or breath to a cool wind, as she expressed it; and hence the sun was more beneficial to her than the moon, which acted too violently. With the wire in the right hand, the sensation was infinitely more pleasant than when it was in the left. But that which occurred in the case of the moon only, and not with the sun, was a kind of decided attraction in the whole arm toward the wire, so that she felt a tendency to follow the course of the wire with the hand. On feeling this, she carried her finger slowly along the wire, and, had she not been in bed, would have followed it through its whole length, according to the peculiar attraction she felt. Here we meet with something like the strange attraction exerted by the magnet on cataleptic patients, and of which we can hardly doubt, that it is that irresistible attraction which so powerfully affects lunatics, and which thus would appear to be conductible through metals. This patient considered the force as purely magnetic, only much stronger: but it must be remembered that her hand was never attracted by the magnet. The difficulties of the locality prevented further experiments with Mlle. Maix on this very interesting subject; and the author had recourse to other sensitive patients.

120. The next was Mlle. Reichel, who assisted in many and variously contrived experiments. When any object was put into

her hand, and she was asked, after becoming accustomed to it, to expose one end to the moonlight, she indicated without delay the commencement of the sensations which she always perceived when the object in her hand was touched by the poles of magnets or crystals, or by the hand, or exposed to sunshine. All substances tried were found capable of receiving and transmitting the influence. In this case, the sensation was not cool, but lukewarm; and it will hereafter be seen that this patient distinguished the sensations of warmth and coolness, between which the sensitive patients constantly oscillated in their feelings, most distinctly of all, and likewise most consistently. When she took into her hand the calipers of German silver, laid them down, pushed them into the moonshine, returned them into the shade, and after an interval again took them into her hand, she found them charged with the influence derived from the moon. Thus the capacity of charge, passive and active, in the force and the object, was established. An iron wire and a glass tube, after being exposed to the moon for  $\frac{1}{4}$  hour, were found by her most strongly charged at the ends, the force of charge diminishing toward the middle, where it reached a minimum. It was consequently polarized. Sheets of copper and zinc, lead and tin foil, silver and gold leaf, exposed to the moon and then carried into the darkened stair, where Mlle. R. was, appeared to her with bundles of flame at their corners, white, red, green, and blue. A large plate of metal was attached to a long wire, the end of which was put into her hand in the dark, and when the plate was moved alternately into and out of the moon's rays, she saw, as often as it was exposed to the moonlight, a narrow flame, hardly as broad as the finger, rise straight up from the end of the wire to 9 or 10 inches; and it always disappeared after a short interval, when the plate was removed from the moonlight. She found this flame warm. These experiments were repeated during three different full moons, and always with the same results.

121. From all this it follows that the moonlight is not mere moonlight; that, although it conveys no heat, it yet possesses, along with its light, a powerful hidden influence which, in all respects, agrees with that residing in magnets, crystals, the human hand, and the sun's rays. The moon is therefore the fifth source of this influence.

122. As the calorific rays of the spectrum had so very much augmented the effects of the force under investigation, the author pursued the subject. In the sun and moon the force appeared to be in a state of motion, and to be sent forth from these luminaries, just as light and heat are on the radiation hypothesis. It occurred to him to try whether heat alone would have any similar effect. A large sheet of copper was placed on a broad vessel of earthenware, and the usual connection made by means of a long copper wire with the hand of Mlle. Maix. A cold brass

box, such as is used in ironing linen, with a cold iron inside, was then placed on the copper, and the author's hand above all. When the patient was accustomed to this, the cold iron in the box was replaced by one at a low red heat, the box was shut, and the author held it a little above the copper, not touching the latter. Immediately there passed from the wire into the patient's hand, a very strong current of the known sensation of warmth caused by crystals, &c. The box was now laid on the copper plate, and moved about so as to heat a large surface: the sensation rapidly increased in proportion as the heat spread. At the same time the patient complained of a striking sense of weight in the hand. The removal of the box was followed by a diminution of effect, and its return by a return of the sensations.

123. In another experiment one end of an iron wire was given to the patient; the author took hold of it near the other end, and allowed her to become used to this arrangement. He then applied a candle to the end near his own hand, which was heated till it acquired the blue tarnish. The heating by conduction did not extend to his hand, and from his hand to that of the patient the wire was 3 feet long; a passage of heat to her by ordinary conduction was therefore out of the question. The usual sensation instantly commenced, increased with the heat applied, and soon reached a point at which it affected the patient's arm, and even as far as the head. It disappeared and returned as the candle was removed and again applied to the end of the wire. The experiment was repeated with a copper wire twisted tenfold, and heated by two wax candles. Qualitatively the result was the same; quantitatively it was much greater; and this happened every time it was tried. A wooden vessel was filled with cold water, the free end of the wire placed in it, and after the patient was accustomed to this, the cold water was poured out, and boiling water substituted for it. She instantly perceived a strong current of crystalline force.

124. The experiment was now reversed, by the introduction of a mass of ice into the hot water. Immediately the phenomena altered their form. The sensation of warmth and its accompanying symptoms decreased; a long traction through hand and arm was felt; the disagreeableness of the warm sensation gave place to the delightful coolness caused by the sun's rays, and this refreshing sensation gradually spread over the breast, the back, and the whole person. Ice, when placed directly in the patient's hand, caused spasms, and prevented further experiments.

125. Experiments were made with Mlle. Reichel to control the preceding; when an iron wire, 6 feet long, was heated by a candle for a minute or two at one end, the other being in her hand, she experienced so much heat that she wondered the author could hold the wire in his hand not far from the source of heat, where, however, he felt not the slightest rise of temperature.

At the same time she felt a cool wind flowing from the end of the wire. The same results, only after a perceptibly longer interval, were obtained with a wire 45 feet long.

126. To ascertain whether in this case also luminous phenomena occurred, Mlle. R. was placed in the dark stair, and in her hand one end of a thick copper wire; the other end was heated by an argand lamp in the room outside. A red and green flame,  $3\frac{1}{4}$  inches high, appeared when the heat was strongest, and fell and rose as the lamp was removed or restored to contact with the wire. An iron wire, thick, and  $4\frac{1}{4}$  feet long, the end of which was heated to redness, gave at the other end a flame  $5\frac{1}{4}$  inches high; and an iron wire 45 feet long, also heated to redness at one end, yielded to her a flame as long as the finger. The production of luminous appearances by means of heat, at points where no rise of temperature can occur, is therefore beyond all doubt.

127. The above experiments sufficiently prove that different observers have felt and seen effects, caused by heat, both by radiation and through contact, which entirely agree with those effects which characterize and indicate the presence of the peculiar force or influence residing in magnets, crystals, the human hand, the sun's rays, and the moon's rays. Heat is therefore the sixth source of that influence.

128. Friction is complex in its action; heat, electricity, galvanism, &c., are related to it. The author, therefore, thought it right to ascertain how far it might be connected with the subject under consideration. He laid a plate of copper on a deal floor, connected it by means of a long wire with the hand of Mlle. Maix, and then rubbed it gently with a board. The patient immediately perceived the usual sensation of warmth in the wire, increasing to apparent heat as the friction was increased in force and rapidity; and the sensation varied exactly as the friction, without her knowledge, was made to do. When woolen cloth was used instead of the board, the sensation was still stronger, and, with silk, stronger still.

129. The same experiments, made with Mlle. Reichel, gave the same results, both with a copper plate and one of zinc; the latter causing a weaker current of force. Both gave a flame at the end of the wire, visible to Mlle. R. in the dark. The author sawed through a bar of wood with a fine saw in her presence in the dark. She saw nothing peculiar about the saw-dust, but the blade of the saw, where used, soon appeared as if red-hot, while each tooth gave out a flame. Copper and zinc plates, rubbed together in the hands, showed only here and there a spark. Zinc rubbed on zinc, and copper on copper, gave likewise slight flashes of light. Gypsum, rubbed on gypsum, gave no light. Masses of charcoal rubbed together appeared, on the rubbing surfaces, red-hot to the depth of a finger-breadth. Sugar with sugar gave the usual light visible to all; but Mlle. Reichel saw this

enveloped in a flame  $1\frac{1}{2}$  inches high. When two glass bottles were rubbed together in the dark, the author himself saw them become fiery at their point of contact; but Mlle. R. saw the points of contact enveloped in flames as large as the fist. Unglazed porcelain crucibles, when rubbed together, gave a brilliant light visible to the author; the patient saw, in this case, flames as large as the open hand. At this time she was so well as to be able to walk daily without difficulty through the streets of Vienna.

130. The author rubbed two glass tubes, a yard long, crosswise, and saw on the line of friction, in the dark, a long streak of fire. Mlle. R., besides this, saw round the tubes where rubbed, delicate flame-like lights of a finger's-breadth floating, which were so extended in breadth as to appear to her in the form of ribbons of fire. She felt the tubes,  $1\frac{1}{2}$  feet from the part rubbed, apparently very hot, and this heat instantly disappeared when the rubbing was stopped. At the edge she saw little flames,  $2\frac{1}{2}$  to 3 inches long, streaming out, which sent forth to some distance a tepid aura. Exactly similar results were obtained by rubbing two iron rods together, only here the author could see no part of the light.

131. In all these experiments, the bodies rubbed were not isolated, so that the electricity produced had a ready escape. The heat caused by the friction, however, could not possibly disappear so rapidly as the flames did, when the rubbing was stopped. The electricity caused by contact, and, in most of these cases, contact of like bodies, must have been so trifling that we are entitled to neglect it. In fact, where copper was rubbed on zinc the results were very insignificant; consequently, neither friction-electricity nor galvanism can have had much share in the phenomena. For similar reasons, the author considers the influence of thermo-electricity as being here too weak to allow him to ascribe the phenomena to it; and he is of opinion, that, besides the partial influence which the above named agents may have exerted, the greater part of the peculiar luminous phenomena seen by the sensitive may be attributed to friction alone. Hence he believes, but with somewhat less certainty than in the preceding cases, that friction must be viewed as the seventh source of the influence residing in magnets, crystals, &c.

132. The action of the sun's rays, as well as those of the moon, sufficiently show that light has an important relation to the influence which we are investigating. But whether this power belongs to light *per se*, or is merely associated with it, or arises from some radiant force occurring simultaneously with light, are questions of great importance, no doubt, but which at present, when our object is to discover the sources of this influence generally, would be premature. The investigation of the peculiar qualities of each source must remain for subsequent researches. The author next inquires, whether artificial light is to be reckoned, like that of the sun and moon, one of those sources.

When, in bright daylight, he brought a burning wax-light near to Mlle. Maix, she felt a peculiar coolness proceeding from it. Several such lights increased this cold sensation, which now attacked the whole body. When the lights were gradually removed from her, it was found that at the further end of a room adjoining hers, about 21 feet off, the effect, although much diminished, was still perceptible to her. The coolness was markedly similar to that proceeding from a wire exposed to sunshine. She now remembered that she had never been able to support those religious ceremonies in which great numbers of wax torches are burned; for that she had always found that the lights so chilled her to the very marrow of her bones that she was compelled to withdraw. But she has had in some degree her present disease since birth, and may be looked on as having been born sensitive, and as having thus, at all ages, experienced the sensations depending on this sensitiveness, even when she appeared externally healthy. This peculiar effect of light on her, from a distance at which radiant heat must have been utterly insignificant, an effect, besides, directly opposed to that of radiant heat, was distinctly marked in her at a time when no one thought of ascribing it to disease, and long before the author commenced his experiments.

133. Experiments with Mlle. Reichel gave similar results. She felt one light, at considerable distances, to be a source of coolness: two lights acted twice as powerfully, and an argand lamp more powerfully still, and most of all when covered with a ground glass shade.

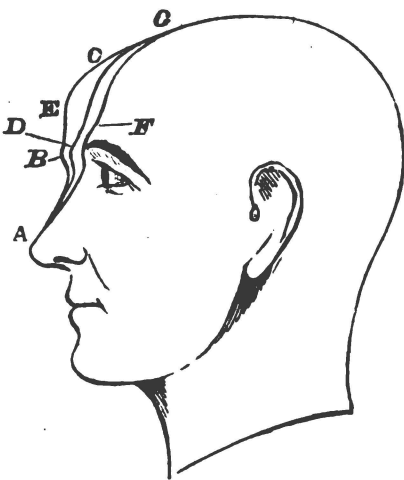
134. To ascertain whether the cause of these effects was transferable or conductible, a copper plate was connected with Mlle. Maix's hand by a wire. Opposite the plate were placed two burning wax-lights, so that she could not see them, nor be affected by their radiation. She perceived at the same time warmth in the wire, and the sunny feeling of agreeable coolness formerly described, only much weaker than in the case of the sun. This was confirmed by multiplied trials. A similar experiment with 8 burning stearine candles was tried on Mlle. Reichel, who was in the next room, holding in her hand the wire attached to the copper plate. She perceived the well-known effects very strongly, and felt the coolness flowing from the wire at a considerable distance. The interposition of a glass plate between the lights and the copper plate hardly diminished the effect; so that it does not appear to signify whether the light be ordinary light, or partially polarized, as by passing through glass.

135. These phenomena lead to the conclusion, that not only the light of the sun and of the moon, but light in general, is a source of the same power, force, or influence already recognized in so many different quarters, in the magnet, in crystals, and this may be considered the eighth source.

### ART. III.—PRACTICAL PHRENOLOGY—THE INTELLECTUAL ORGANS.

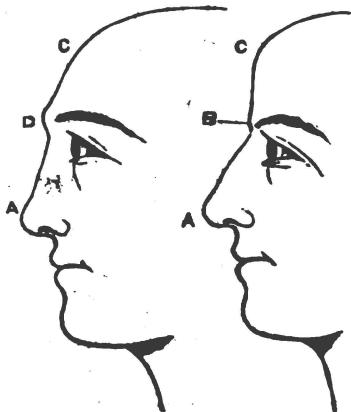
THE old system of Phrenology, as popularly understood, although remarkably correct in reference to the intellectual organs, was very imperfect in reference to their craniology. It was generally supposed that every forehead remarkably high and broad, must necessarily contain a great amount of intellectual development, and although the principles of Gall and Spurzheim did not sanction such an idea, the popular standard of intellectual development was the amount of naked area presented by the forehead. Every high forehead was supposed to be the legitimate seat of talent, and every low or receding forehead was supposed to be condemned to inferiority. The frequent examples of dullness and mental vacancy connected with these promising foreheads were regarded as proofs of the fallacy of the science, and every man of superior talent with a low or receding forehead, was regarded as a living refutation of its accuracy.

But a proper understanding of Craniology will show us that the high forehead may indicate ignorance and imbecility, while the low or receding forehead may indicate observation, diversified and accurate knowledge, learning, penetration and talent. Let us suppose the head A B E C to present a good intellectual development. The area of the forehead is not remarkable, but its projection is. Let us now cut off half an inch of this projection, and reduce the forehead to the development A D C. In taking off half an inch, we have reduced a remarkably intellectual to a remarkably unintellectual head, for the difference between large and small developments is seldom more than half an inch; but while we have reduced the intellect, we have increased the area of the forehead, which now rises not to E but to C, and



which is broader at D than at B E. If we should make another section farther back, and thus produce total imbecility, as at A F G, we should have a still higher and broader forehead, for the farther back you make the section, the larger it must become.

Whereas, if, instead of diminishing the intellectual development, we increase it by addition upon the lower central portion of the forehead, the outline necessarily becomes more receding and the breadth apparently less. Thus, if the outline A B C present a well developed forehead, and we make an addition to the intellectual development, changing the outline to that of A D C, the receding forehead A D C will be considered less intellectual than the vertical forehead A B C, yet it has a much larger intellectual development. It indicates greater penetration, a greater amount of accurate knowledge, a better understanding, a better capacity for



science, a better memory, and better practical capacities for the business of life. It is *projection* that indicates intellectual development. The intellectual organs occupy the anterior portion of the front lobe, and, as they grow, render it more prominent. The forehead advances over the face—the brow projects over the eye—the apparent depth of the sockets is increased—the head is more elongated, and the facial angle is nearer to  $90^\circ$ . The front lobe rests upon the super-orbital plate of bone, which forms the vault of the sockets of the eyes: looking into the sockets of the skull we perceive their depth, and we perceive the extent of the platform upon which the front lobe rests—consequently, a glance at the depth of the sockets will generally give a just idea of the intellectual development which rests upon them. In the living head, we may make this estimate by making due allowance for the eye.

The mode of estimating development by a comparison of the forehead with the face to ascertain the facial angle of Camper, is not very accurate, because the face is not a fixed quantity, but is affected by the development of the middle lobe. It is a better mode to measure from a fixed point, as the cavity of the ear, to the forehead.

When we thus perceive a prominent front lobe,—when we find it measuring five inches from the cavity of the ear to the base of the forehead at the root of the nose, or 5.5 inches to the upper part of the forehead, we may be assured that unless



the antagonist region is proportionately large, the intellect is a conspicuous part of the character — that there is activity of mind, extent of knowledge and depth of thought.

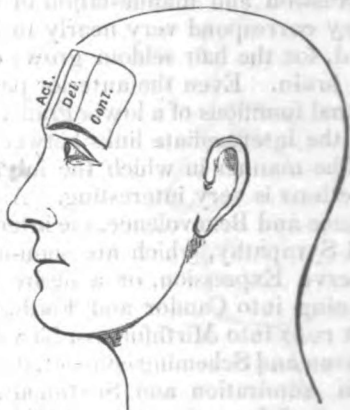
The intellectual organs constitute the anterior part of the front lobe, and upon its upper surface mingle with the moral organs — upon the side of the front lobe they mingle with the modest and enfeebling functions of the temples, while below they run into the conductor organs — the organs of natural language, or expression and manifestation of our feelings through the body. They correspond very nearly to the naked portion of the forehead, for the hair seldom grows over any intellectual portion of the brain. Even the anterior part of the middle lobe has intellectual functions of a lower grade, as sensation and appetite, which are the intermediate links between thought and propensity.

The manner in which the intellectual blend with the affective functions is very interesting. Above, we observe between Intelligence and Benevolence, the intermediate gradations of Liberality and Sympathy, which are semi-intellectual functions — next we observe Expression, or a desire to communicate our thoughts, running into Candor and Faith, and connecting with Imitation. Wit runs into Mirthfulness, blending with Imitation and Fancy. Reason and Scheming connect, through Imagination and Pliability, with Admiration and Sentiment, Friendship and Love. Scheming and Invention run into Ideality, which blends with the sentiment of Purity and Modesty. Mathematics and Language are connected, through Music, with Hearing and general Sensibility; which, through Impressibility and Sensitiveness, connects with the modest, deferential, and timid faculties. Language connects with the Conductor organs, or organs of natural language, and Form with the Director organs which guide the muscular system as to its regular course of movement. Vision connects with the Conductor organs of thought and wakefulness, which arouse the body, and Sensibility with appetite and with disease, that we may be aware of the wants and infirmities of our body.

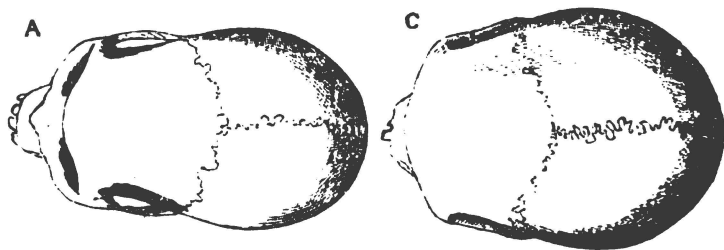
This brief statement is very imperfect, for there are in reality no gradations so abrupt as these names indicate. We might spend a whole evening in the detailed examination of the functions and their beautiful gradations along the boundary of the intellectual organs, without discovering any change from point to point sufficiently distinct to authorize us to draw the dividing line between Thought and Sentiment, or Propensity. From the middle of the forehead, the seat of the greatest illumination, there is a gradual shading off into the dim twilight of Ideality in the temples, beyond which the organs for a certain space retain a character favorable to the intellect, and then become decidedly anti-intellectual.

If we observe the functions and arrangement of the organs, we will find that the organs of the outer portion of the forehead

are more quiet and gradual in their style of action, and that there is a greater rapidity and energy of function nearer the median line. The center of the forehead, is the seat of Consciousness, which produces the most vivid, wakeful condition of the mind; while toward the outer part of the forehead, we find organs of reminiscence, reason, and scheming, passing into reverie, dreaming, and various states of Somnolence. Should we, to illustrate this principle of gradation, divide the forehead by vertical lines thus, into an inner, middle and outer region, they might be described as the Active, Deliberate, and Contemplative regions of the intellect. The Active region gives activity and clearness to the mind, producing that vigilant and ready condition of our faculties, which is necessary for business and the intercourse of society. In this region we find observation, presence of mind, intuitive sagacity, perception, and foresight. This is the species of intellect most cultivated by active pursuits, mental collisions, and the exciting enterprises of Ambition. It is therefore more generally developed in the human race than the contemplative power, which requires more patient thought and quiet habits.



The Contemplative organs of the outer portion of the forehead, are the source of philosophy, literature, poetry, and all the arts or inventions of civilized life. It is this region, which especially distinguishes the civilized, or civilizable races from the savage.



The skull of the Caucasian race, when viewed from above, presents a broader front lobe, than the skull of the New Hollander, or African. In the former, we see the front lobe covering almost entirely the face; and in the latter, the face projecting around it in every direction. (C. Caucasian; A. African.)

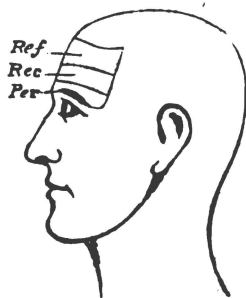
The intermediate region between the inner and outer portions of the forehead we may call the Deliberate region, because it produces a sound judgment and solid style of argument, but is less prompt than the middle organs, and less elaborate than the exterior region.

With this threefold division of the intellectual organs, we may easily ascertain the intellectual fitness for active, or for sedentary, literary, artistic, philosophic, or mechanical pursuits.

When we divide the intellectual organs horizontally, we perceive that in the lower strata are the external senses and the lower species of intellect, while above these are higher and more abstract powers by which we arrange and investigate our impressions through the senses, so as to form judgments, opinions, doctrines, plans, theories, and imaginations. There is a progressive gradation from sensation to abstract thought, from physical to metaphysical ideas. Passing inward upon the forehead, there is a progressive subtlety and celerity of action; but passing upward, without any greater subtlety or celerity, there is a progressive elevation and expansion of the mental range. The upper organs take in not special facts, but general facts or principles. The lower organs may give scientific, but the upper give philosophic knowledge.

Should we divide the forehead horizontally into the three regions, thus—we would have in the lower range the organs of Sensation and Perception, or Knowing organs, which might perhaps be called the organs of the Understanding. In the next range, we find a tendency to retain and repeat the impressions which are received in the first instance by the lower organs. It may therefore be termed the Recollective department. In the upper range, we find a power of reviewing and examining the conceptions furnished by the lower ranges, and of educing principles, philosophy and rules of action from the facts which have been conceived and retained by the lower organs. We may therefore consider the forehead as divided horizontally into the Perceptive, Recollective, and Reflective regions. Yet as all classification is somewhat arbitrary, even this arrangement is not free from objection.

Let us commence our detailed examination of the intellectual organs, by the investigation of the lower department. In this we find the external senses—functions which the old system of Phrenology strangely overlooked, as if there could be a power without a cerebral organ. This omission early attracted my attention, and during the years 1835–6–7–8, I satisfied myself as to the cerebral location of the senses of sight, hearing, feeling



and touch, taste and smell. The functions of hunger and thirst, supposed by phrenologists to belong to the organ of Alimentiveness in the front of the ear, I became satisfied were located there, and the senses I located very nearly as experiment now demonstrates the locality. Having expressed my views in an essay upon the sense of Hearing in 1836; and in 1839, by an essay upon the sense of Feeling;—having taught my views publicly, and having very often verified them by Craniology, the success of my observations was highly gratifying. The facts by which I was led through Craniology to the discovery of the organs of the external senses, are easily observed.

Those who are remarkably broad, or fully developed in the temples, immediately above the cheek-bone, are generally of a sensitive temperament. They are delicate in touch, sensitive to pain, sometimes unable to bear it, sensitive to all changes of the weather (and probably weather-wise,) vividly conscious of their own bodily sensations (and probably on that account more prudent in taking care of their health,) quick to perceive heat, cold, moisture, dryness, electricity, galvanism or magnetism, smoothness, roughness, softness, and every other quality of bodies which may be perceived by touch—conscious of their own internal conditions and changes, and of a necessity for air, food, clothing, exercise, &c. I observed also that those in whom the head was narrow above the zygoma appeared to be habitually careless of their health, and obtuse in all their sensibilities when compared to those more highly developed. The deficiency in the sense of hearing, appeared to be most remarkable in those whose front lobe was narrow in the base, nearly at the location of Tune, while a breadth at this location appeared to be accompanied generally by greater acuteness of hearing, and greater facility in receiving and retaining knowledge coming through the ear. The development of the organs of the brow appeared to give a greater accuracy and range of vision, with a greater facility of learning by eye than by ear, and a better memory of sights than of sounds. Those more developed in the temples than in the brow, were sometimes willing to sit with closed eyes while listening to a lecture; but those in whom the superciliary organs were large, could retain nothing well which had not been impressed upon the optic nerve. A great number of interesting facts appearing to illustrate these views, I was sufficiently confident of their truth before the discovery of cerebral impressibility. When the subject was brought to the decision of experiment, it appeared that the sense of hearing was located a little farther back, and that the sense of feeling extended farther forward than I had supposed, so as to bring them into contact, while the sense of sight acquired a more specific location, immediately over the eye.

[To be continued.]

## ART. IV.—THE NIGHT SIDE OF NATURE.

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AMONG all the startling and charming productions of this age of mental activity, I have not met with anything more attractive than the work entitled "*THE NIGHT SIDE OF NATURE*," written by Mrs. Crowe. Mrs. C. is an English lady of fine literary powers, and in this work she has entered the realm of the spiritual and supernatural in a spirit of sincere, fearless inquiry, and inductive research, which is delightful to an honest and generous reader.

In her commentaries upon the bigotry of scientific men and the philosophic relations of the marvelous to our existing knowledge, she is eminently just and clear-sighted. Indeed, I find so many of my own thoughts upon these subjects reproduced in her pages, that I cannot but give a cordial approbation to her labors.

Spiritual science has a dignity, an elevation, and a value, which should give it a prominent place among the subjects of our studies. Heretofore, as I have wandered on the confines of the spirit land, I have felt it my duty to turn back to earth and develop more fully the material science of man, before attempting to trace the nature and relations of the invisible world of spiritual life. But beyond all anticipation these great themes are forced upon us, and spiritual wonders are fast becoming familiar as household things. This subject can be no longer postponed—nor does it become a sincere seeker of truth and wisdom to be passive at this eventful period, and sit with folded hands waiting for light and truth to come to himself. In the day that is now dawning, we may go forth with freer and more fearless steps upon our several errands of Heaven-commanded duty.

If indeed there be a spiritual world, a world of life and power and joy, ever above, about, and with us—intermediate between Man and Divinity—between Time and Eternity—who would desire to close his eyes and be insensible of its existence, or of its high and holy influence?

And who can doubt that such a world exists, in the presence of the wonderful demonstrations now in daily progress? When so many thousands of the human race are conscious of spiritual communion—when every highly impressible human being may be made, in a few minutes, conscious of the existence and influence of spiritual beings—when the vast array of historic testimony in reference to the unseen world is strengthened and enforced by familiar and easily accessible facts and experiments,—who

can rationally remain in the cold and circumscribed region of Materialism?

If the future immaterial life of man be the major part of his destiny, and if the living be in continual spiritual relation with the dead, does it not become us to gather up all the facts which may serve to elucidate this subject, and to arrive at some definite knowledge of the most sublime and beautiful mysteries of this world in its neighborhood to heaven?

In the usual course of nature, a few more years will bring us all into the light of truth. We travel but a brief journey to the spirit land. Shall we go on with downcast eyes shunning the light, or shall we look up and behold the splendor before us? Shall we go on in doubt and fear with blindfold eyes, like bound and trembling victims, whose eyes are to be uncovered of a sudden at the end of the journey; or shall we understand and see clearly the great future before us, and live for eternity, as well as for the transient pleasures and delusive falsehoods of our daily material life?

To those who would advance through life with open and far-seeing eyes, I would recommend most urgently this book of Mrs. Crowe. In this they will find an amount of intelligence in reference to spiritual vision, spiritual communion, spiritual power, presentiments, dreams, apparitions, guardian spirits, second-sight, prevoyance, sympathy, and all the thrilling incidents of the intercourse between the spirit land and the material world, which cannot be obtained from any other source in our language. The rich mines of German and French literature have been explored by Mrs. C., and she brings to illustrate her subject a large amount of fact and incident always interesting, well-arranged, and pertinent, which gradually impresses the mind, however reluctant or skeptical, with the conviction that there must be something in the universal convictions of the race, and in the ever-recurring repetition of similar spiritual facts in all ages and countries. The well-attested manifestations of physical power by spiritual or invisible agencies which have recently been made in our country and are now in progress, are amply sustained by similar and greater wonders which Mrs. C. has narrated in her work.

Indeed, after witnessing the wonders of animal magnetism, clairvoyance and spiritual communion, after hearing from so many intelligent eye-witnesses of the recent physical manifestations of spiritual power in New York, and after reading such a book as "*The Night Side of Nature*," many will be tempted to surrender at once the last remnants of skepticism, and to realize that we live in a world of romance in which "truth is stranger than fiction," and in which he who would appreciate the grandeur of God's wisdom and the glory of man's destiny, must give free wing to the high thoughts and heavenward impulses which

struggle in the bosom, when they are kept down by false philosophy, by snarling skepticism, or by the cold, timid distrust of all that is beautiful, grand, or new.

The very limited space of this Journal deprives me of the pleasure of reviewing this interesting and spiritual volume at greater length, and republishing choice extracts from its rich collection of psychological wonders. The best atonement I can make for the omission is, to urge every reader of the Journal of Man immediately to procure a copy of the book for himself and his friends. It is published by J. S. Redfield, of New York, in a neat volume of 451 pages, and sold at \$1.25. In Cincinnati, it may be obtained by a line addressed to Messrs. J. A. & U. P. James, who will send it for \$1.00 each to a club of ten. Bound works cannot be sent by mail; but if any of my readers desire a copy by mail, let them address Messrs. James, enclosing a dollar, post-paid, and they will send a copy in paper covers by the mail.

ART. V.—PIERPONT'S POEM—PSYCHOMETRY.

THE question, "WHAT IS PSYCHOMETRY?" has been happily answered in a poem from the pen of the celebrated philanthropist and poet — the Rev. JOHN PIERPONT — which was delivered in August, at the grand anniversary of Yale College. J. M. S., a correspondent of the Cleveland Plain Dealer, speaks of the occasion and poem as follows:

"The occasion was the meeting of the Alumni of Old Yale — celebrating her one hundred and fiftieth anniversary. By invitation from the officers of the institution, he delivered a poem — the subject was *Progress*. After alluding to the various improvements of the day, light by gas, printing, phonography, new modes of travel, telegraphs, daguerreotyping, &c., he touched upon this interesting subject — alike unknown to the great and learned ones of Old Yale, (in sorrow I say it,) as to your honorable self. Hence, as you will readily infer, this portion of the 'Gem of the Occasion,' as justly styled by the correspondent of the New York *Tribune*, was not duly appreciated. There were songs sung, and speeches made by various distinguished individuals, during a sitting of not less than eight hours. There were present from twelve to fifteen hundred Alumni — representatives from classes which graduated in 1777 to the year 1850."

EXTRACT FROM PIERPONT'S POEM.

"But much, Daguerre, as has thy genius done
In educating thus Latona's son,
In thus educating, in the god of light
The power to paint so, at a single sight,
BUCHANAN has transcended thee, as far
As the sun's face outshines the polar star.
Thine *art* can catch and keep what meets the eye —

His *science*, subjects that far deeper lie.
Thy skill shows up the face, the outward whole —
His science measures and reveals the soul.
Thy subjects must be present — his may be
Sunk in the depths of the mysterious sea;
Their bodies may have mouldered into dust,
Their spirits long have mingled with the just
Made perfect: Yet if one has left behind
A written page, whereon the living mind
Has been pour'd out, through pencil, paint or pen,
That written page shall summon back again
The writer's spirit; pressed upon the brow,
Or by the hand of many, living now:
It shall the writer's character disclose,
His powers, his weaknesses, his joys, his woes,
The manly air, the sycophantic smile,
The patriot's valor, and the traitor's wile,
The fire that glowed beneath the snows of age
As in the "Hero of the Hermitage,"
When he exclaimed, (methinks I hear him still,)
"By the Eternal, I will not, or will!"
All is revealed! The prompting spirit threw
Itself upon the paper — and the few
"Spirits that are finely touched to issues fine"
Will move the hand, thus touch'd, along the line,
And catch the soul that issues from it yet,
(As fishes taken in an evil net,)
And the detecting spirit shall declare
"The form and pressure" of the soul that's there,
With greater truth than e'er a Sybil sung,
And with as great as fell from prophet's tongue!
Mysterious science! that has now displayed
"How fearfully and wonderfully made"
Is man, that even his touch can catch the mind,
That long has left material things behind!
Fearful the thought, that when my clay is cold,
And the next Jubilee has o'er it rolled,
The very page, that I am tracing now,
With tardy fingers and a care-worn brow,
To other brows by other fingers prest,
Shall tell the world, not what I had been deem'd,
Nor what I passed for, nor what I had seem'd,
But what I *was*! Believe it, friends, or not,
To this high point of *progress* have we got,
We stamp ourselves on every page we write!
Send you a note to China or the pole —
Where'er the wind blows, or the waters roll —
That note conveys the measure of your soul!"

Miscellaneous Table-Talk.

NEUROLOGICAL EXPERIMENTS are so novel in their character, that we need not be surprised at misconceptions or erroneous reasoning on such subjects, even from those who are willing to recognize their truth. The following remarks from a medical correspondent are a case in point.

"If your medical students are affected, by holding only for a short time, a small quantity of some medicinal substance, carefully enveloped in paper in the hand, how are we to account for it but by supposing a subtle emanation from the medicinal substance experimented with, to be somehow or other received into the system. If this be true, and it cannot I conceive be otherwise than true, I cannot but think it a very rash act in any such individual as that referred to, by Mr. Fry, to go into, even for a moment, a drug-store, the air of which must be, from the very nature of things, surcharged with a subtle emanation from various medicinal substances. It appears from a certificate published in the *Journal of Man*, that about one-third of your students are susceptible to the action of drugs in small quantity, when enveloped in paper and *held in the hand*. How then, Doctor Buchanan, *if this be true*, are such gentlemen ever to practice medicine, especially how dare they ever to compound medicines, make pills, or go even for a moment into a drug-store?"

My correspondent believes too much and reasons too fast. Persons who are capable of feeling medicinal influences from enveloped medicines, by sitting in repose and giving their whole attention in a relaxed condition of the muscular system, are not capable of doing the same thing in opposite conditions, as when moving about, exerting the muscles and diverting the attention. As well might we suppose an author capable of writing a fine essay in full gallop on horseback, because he can write well under favorable circumstances in his study. Muscular action diminishes the sensibility and impressibility, and powerfully resists external impressions. During violent exertions, as in a battle, we do not even feel a wound of several inches in length, although the merest scratch or touch would be felt in repose. Impressible persons are not much affected by merely entering a drug-store, but there are many who cannot handle medicine, without being decidedly affected; and many more who are slightly affected, but do not observe it. The subjects of my experiments are in all cases reported, in a normal or natural waking state; in which state we may at will bring into play our sensitive, intellectual, or animal faculties, and by exertion bring forth higher manifestations of either, than the average of our daily life. In this, I perceive nothing mysterious or wonderful.

DUALITY.—A correspondent in Illinois says: "On reading the article of the *Duality* of the brain and body, I was reminded of an incident in my own experience, that I could not fully reconcile with the idea that each eye was a single organ: Twice, when my eyes have suffered from weakness, I have, for a few moments, seen every object with only *one* half; that is, I could only see the *left half* of the object: the *right* half was in perfect darkness; blackness of darkness. Is each eye, then, a double organ? and if that is so, why not others, that are not central in the system?"

Several such cases are on record, showing a distinction between the right and left halves of each eye. These cases harmonize with my doctrines of Duality and Decussation, and are further explained by the anatomical doctrine of Mr. Mayo, and other good physiologists. Each hemisphere of the brain is adapted to exercising through its optic nerve the half of each eye. The left hemisphere for example is associated with the left half of each retina, and the right hemisphere connects through its nerve with right half of each retina—the right optic nerve being distributed on the right side of each eye, and the left on the left. Hence, if one nerve should be injured, according to this doctrine, each eye would lose one-half of its visual power, and when looking at any object, we could see only one-half of it—viz: that half which had its image on the filaments of the uninjured nerve. In the above case the left optic nerve must have been affected, thus impairing the left half of each eye, by means of which we see the right half of objects at which we gaze.

Although each hemisphere is thus connected with both eyes, yet the inner half of each eye is the most important to vision, and the relation of each hemisphere to the opposite eye, is consequently more important than to the eye of the same side.

Mrs. BUSHNELL.—This lady has been practising her profession (as a clairvoyant) in Cincinnati, with much success. No one can fairly test her skill, without being convinced that there is such a power as clairvoyance, and that it may be applied to beneficial purposes. Indeed the demonstrations of the clairvoyant power have for several years past been so thoroughly satisfactory, and convincing, as to render totally inexcusable the continued opposition and illiberality of a large portion of the medical and clerical professions. The professional opponents of these truths are far in the rear of the intelligence of the people, and it is the duty of the more enlightened and liberal class to make their sentiments distinctly known, and felt by the colleges and professional strongholds of prejudice. It is only by means of this "pressure from without," that professional organizations can be compelled to advance in a liberal course.

Mrs. Bushnell is doing a good work, in giving to her visitors convincing demonstrations of the existence of the intuitive faculty. She is a woman of plain practical character, energetic, conscientious, and devoted—zealous in the temperance cause, and in the promotion of spirituality and virtue. Her intellect and education are moderate, but she has large Ideality, Sensibility, Spirituality, and Somnolence, very active Perceptive organs, and a great predominance of energy. Hence she is enabled to ascend to a high condition of Spirituality and Intuition, and to pronounce with facility upon the objects of her perception. On the other hand, having a great deal of Ardor, Excitability, Irritability, and Locomotive impulse from the basilar organs, she is not able to investigate any subject in a calm and deliberate manner which is best for the attainment of truth, and is liable to errors from haste, or the want of investigation—her talents, therefore, are not adapted to philosophy, or the highest forms of science, but to perception and description. In these she excels. By holding a horse-shoe magnet in her hand, she readily attains the clairvoyant state, and in this condition readily directs her attention to any object or subject, past, present or future. Aside from the general reputation of her success, I can say from personal trials that she succeeds well in describing the condition of patients, either present or absent, to whom her attention may be directed, and that she manifests not only skill in diagnosis, but great skill in prescribing, judiciously, a beneficial course of treatment. The most accomplished physician would not prescribe in a more judicious, or philosophic manner than Mrs. B., if I may judge from the trials which I have witnessed. Her descriptions of phrenological character, are also decidedly good. She occasionally attempts more than she can easily accomplish, and overtaxes her brain—but in this way, she sometimes displays great powers.

The following remarks of the editor of the *Columbian*, illustrate the extent of her power:

"Taking a common horse-shoe magnet, perhaps weighing four ounces, in her hands, in less than five minutes she was in the magnetic sleep, her eyes closed, and with arms and neck apparently as rigid as bars of iron. Upon removing the bar of the magnet, and retaining it in our possession, at the suggestion of others, we requested her to make a phrenological examination of our cranium, which was done by placing her hands upon her own head, with about the same result that has attended regular examinations by wide-awake phrenologists. We then directed her attention to a person who was described as a sister of one of the company, then requiring medical advice. Mrs. Bushnell immediately gave her probable age, her appearance, to the color of her hair, and stated that she had been suffering for several years from a disease of the spine, which with some other causes, (described by Mrs. B.) had produced a contraction of one of her limbs, so she was unable to walk except by mechanical aid. The appearance of the limb was minutely described, and the diagnosis given was in accordance with the opinion of the most eminent of the medical faculty, except that it was more complete in its details. We were also told that she was then lying on a couch with a younger sister; and all the members of the family then at home were described with the utmost accuracy.

"It is hardly within the range of possibilities that the clairvoyant could have had any knowledge of the persons mentioned; but to institute a severer test, we asked her to describe the person of whom we were then thinking, which she did correctly in character, dress, and position, and stated further that he then had a miniature, a gift book, and a gold watch in the possession of a lady, whom she declined describing, as it would be revealing secrets we had no business to know. We afterwards learned that her statements were true in every particular; and have more recently witnessed further experiments

conducted by Dr. Buchanan and others, that were as far removed from all appearance of charlatanism, and increased our respect for the pretensions of Mrs. Bushnell."

Mrs. B. is devoted to the great principles of spiritual science, and speaks often of the spiritual beings with whom she holds communion, and whom she recognizes as the guardian spirits of the living. Her friends and visitors are thus often startled by her describing their departed friends, whom she recognizes as present and taking an interest in their welfare. To any one who cannot easily realize the existence of the spiritual world, it is highly instructive to converse with Mrs. B. in her spiritual condition, and hear the beautiful revelations which she makes in reference to the higher world.

FRIENDLY CORRESPONDENCE.—The readers of the *Journal of Man* continue to express in almost every letter I receive, their cordial and generous appreciation of the work. Dr. B., of Alabama, says: "I have one serious objection to the *Journal*. I cannot get them often enough; for they are the greatest treat I am allowed to participate in. They are always new; so much so I read them for enjoyment, and re-read them for recreation, and read them again for pleasure, and so on." Dr. H., of Illinois, says: "Having been for years curiously interested in Psychological speculations, I am now *deeply* so in nearly every page of your *Journal*, and look with great confidence to the field of its investigations, for a rapid elimination of the wisest and most useful truth to which human inquiry has ever been awakened." Mr. C. G. M., of Illinois, says: "I hope you will not stop this glorious work, until you accomplish all that can be done by a mind so highly gifted as yours appears to be." Mr. R. R., of Illinois, says: "I can hardly express my extreme gratification in perusing them. I have long wished for some publication of the kind, to satisfy my longings to enter into and understand the progressive knowledge of the day; such to me seems to be your publication. If it could be, I would rather see it enlarged than contracted." Mr. J. F. R. says: "I have made some few experiments on impressibility, and find them to confirm what you state. I have come across only one good impressible subject. I ascertained it by the hand; we were sitting in a cold draught of air between two doors, when I requested the subject (a lady) to extend her hand in a perfectly calm and easy way. She did so; I then approached her hand with mine, leaving a space between of an inch or so, when in ten seconds, she said she felt an extreme sensation of cold in the palm and along the fingers and wrist. I moved my hand up and down, and when the cold current of air came on her hand by the removal of mine, she said it felt warm, and when I replaced my hand, she felt it cold. The sensation then traveled up her arm, and produced a tingling sensation. I then got a letter which I had received from a friend two years since, and placed it folded up on her forehead. In four and a half minutes, she said she felt a strange pain across the forehead; thence it seemed to go to the middle of the head, and finally to the back part. I then asked her if she could give me her ideas of the writer, when she commenced and answered the following questions. * * * Now, Doctor, these answers and descriptions were true to the very letter. * * * Wishing you all the success you can wish yourself, and an extension of the *Journal* over the whole of the *Benighted States*, I am, &c."

LETTER FROM DR. CALDWELL.

LOUISVILLE, July 13th, 1850.

My dear Sir,—I am gratified to perceive that you are taking pains to introduce to the knowledge of the readers of the *Journal of Man*, certain portions of the writings of the Baron Reichenbach, with the perusal of which I have been myself both delighted and instructed; but which, as far as my information on the subject extends, have but seldom, if at all, found their way into the other periodicals of our country.

Into the cause of this exclusion I forbear to inquire; because I am not pleased with the discovery, either by accident or design, of a truth neither gratifying to myself, nor creditable to the literature and science of the United States. But it would not surprise me, were the superior reconditeness and refinement of the Baron's writings the chief cause of their being so seldom and sparingly seen in American journals. To be purchased and looked into, those journals must abound in common-place, every-day matter, which "the million" call *practical*; as if *all truth were not practical and useful*!—provided men know how to apply it. Nothing but ignorance deprives truth of its practicalness.

When looking over that portion of Baron Reichenbach's work, in which he speaks of the effect of *position* on his highly impressible patients, and states that they lay in comfort only, when their heads pointed to the north, I wrote the following illustrative note :

"Mr. C., an intimate friend of mine, and his wife sleep in a bed which points east and west — the head to the west and the foot to the east. Some years ago, the lady, being in very delicate health, was highly impressible (an excellent mesmerizee) and her sleep was broken and unrefreshing.

"In consequence of this, she was requested by her husband to remain in bed, and indulge in a morning nap, after he had arisen. This advice she followed; and after her husband had left his bed, she instantly, as if by instinct, changed her position, by throwing herself across the bed, with her head to the north, and then procured an hour or two of sound and comfortable repose. And this practice she continued for several years.

"This change of position was first noticed by the lady's sister, who, immediately after her husband left the room, usually visited her, and was inclined to smile at her lying across the bed, as a freak of fancy.

"Neither of the two ladies had ever heard of Baron Reichenbach's observations, until after the fact of the change of position had been communicated to me, and I had myself noticed it, and reported to them the account of Reichenbach.

"The lady has recovered her health, is no longer a good mesmerizee, and sleeps soundly with her head in any direction."

These hasty remarks, if of any value, are placed at your disposal, by

My dear Sir,

Yours very truly,

Prof. J. R. Buchanan.

CH. CALDWELL.

PSYCHOMETRY.

SCOTTVILLE, KENTUCKY, July 18, 1850.

Dear Sir,—Seeing, in your last number of the Journal, some experiments in Psychometry, reported by others, I am encouraged to send you the result of at least one of my own experiments. Either in the month of last January or February, (it was, I know, the evening I received the Journal of Man,) there was some company at my house: two preachers, and a doctor. More as a matter of fun than otherwise, I read them some of your experiments, knowing the subject was new to them. Although all three very intelligent men, their notions, at least the preachers', were, as I expected, "Did not believe one word of it." I had thought for some time, that the Doctor was impressible. I drew a letter from my pocket, and requested him to place it on his forehead and see what the result would be. He soon complained of *headache*. That letter was removed and another one placed in its stead. He soon gave the contents of this letter almost verbatim. He told the name of the writer. I then continued the applying of letters to his forehead until I placed seven, with like results, except giving the name. He scarcely ever failed to tell the place where the letter was written. By this time, one of the preachers believed. He placed three letters, one at a time, on the Doctor's head, producing like results as already described. After this, I again placed on his head the first letter, and which had caused his head to ache. I did not let him know it was the same letter. He soon complained again of *pain in his head*. I told him to "hold on." He soon gave me the contents of the letter — could not tell the name of the author — said there was a character in his mind. I named the name of a person, and asked him how that would do for the author. He said that was the man, the very man. We were both well acquainted with the author, but who was then, and at the time he wrote the letter, one hundred and fifty miles from us. The Doctor then went on to describe with perfect accuracy the room in which the author resided; or, in other words, he described the boarding-house and room of my correspondent, as well as I could describe to you the house I now live in. The Doctor had never been in the town where my correspondent was when he wrote the letter. But, sir, what to many will still appear the worst of all, my friend who wrote the letter, in closing remarked, "you must excuse me—I have such a severe headache I must close." Mark! the Doctor complained, each time I placed this letter on his head, of its producing *pain in his head*: no other letter produced such feeling.

Although well pleased with your Journal for other purposes, I regarded your science of Psychometry as at least a "little doubtful." But, sir, I now do not doubt it—I am a firm believer in it. One of the preachers, I learn since, has been practising on this subject with much success. I have not seen him since.

Now, sir, this to me is all strange. In this country, however, a man is in danger of being regarded either as a fool or liar, who even speaks of this science. When, how, or by what means, is such ignorance of the laws of nature or science to be dissipated?
Yours with esteem, W. F. E.

P. S.—Every word stated in the foregoing statement, I can prove by five persons of undoubted respectability.

SPIRITUALITIES.

DOCTOR BUCHANAN:

My dear Sir,—You will doubtless be gratified with the following extracts from a letter I have just received from a friend in Ravenna, Ohio, announcing the advent of the spirits to that place.

"The interest you expressed in a former letter, of keeping 'posted up,' prompts me to indite this hasty line, to say that we have recently enjoyed communion with the spirits of departed friends, through what we are instructed to call 'spiritual vibrations;' which commenced last Saturday evening, the 17th instant, while we were at tea-table, conversing about a departed friend. I may say, that we have frequently heard the sounds here since last January; but have not been able to communicate until now. We have questions answered at every meal since, and also every evening; and quite a goodly number have been invited (by the sounds), and have not 'gone away empty.'" A great variety of test questions have been correctly answered, and various communications spelled out by the alphabet, upon different subjects, and from different spirits. Some important messages have been delivered; and when urged to say more to us, they uniformly reply, 'I have no more to say;' or, 'I have delivered my message;' or, 'When I have anything more to say, I will notify you;' and other like expressions.

"We have been instructed, that when we are convinced (*i. e.* any one) of their presence and power to communicate, that we ought not to continue to interrogate them about unimportant matters; for by so doing we shall be very liable to be deceived by calling up spirits that would be willing to gratify us, &c.; and that when our guardian spirits have anything important for us, they will apprise us.

"The cautions that are given us look very reasonable and strongly marked, as, 'Hereafter, beware! you may be deceived,' &c. We are informed also that the reason why we have not had communication before now, is the lack of confidence on the part of my wife; which lack is now supplied by the presence of Mrs. B. G. Bushnell.

"This morning, my first wife manifested her presence, and responded to some questions, &c. St. Paul visited us last evening, and delivered a message to a Universalist clergyman of this place, without being called for. He was an unexpected visitor to us. The whole interview with him was very interesting."

I expect to go to Ravenna as soon as I can leave my sick babe, and shall then embrace the opportunity of talking with these unseen visitants, and learn what I can of the nature and philosophy of these wonderful developments. From what has been ascertained through some channels, it seems that spirits out of the body are actuated by similar feelings to those who are in the body; that some of them are very mischievous, and are willing to play tricks in the spirit-world, announcing their name to be Swedenborg, or St. Paul, or some other prominent individual, while they do so only to deceive, and are as ignorant and stupid as they had been on earth; that others are influenced by vanity, pride, and a love of distinction, &c.

In another letter which I received from the same friend (Mr. C., of Ravenna.) in reply to several questions I had propounded to him immediately after receiving his first, he says: "The most of the communications that have been given, seem to be of a nature to convince of the existence and attendance of spirits in our daily walk and conversation. All express themselves happy, and some have received, 'Be ready to meet me'—You will soon be with me'—Your days are very few indeed,' &c. My brother,

who died in New York city lately, says: 'I was afraid to die, but now I am happy,' &c.; and gave us some statements in regard to his body remaining in a vault, his expenses being paid, and a trunk and clothing for his friends when they call for it, which statements are *fully* corroborated by a letter received since from one of his friends in New York.

"St. Paul's communication was, 'Will you believe, if I tell you I am Paul?' Mr. C. answered, 'I am inclined to.' Paul continued, 'Our friend Webster, (the Universalist clergyman before referred to), preaches my doctrine. You must believe and be happy, now and forever.' (This was to the whole company). 'I have one word for Mr. Webster — Preach all my word — don't fear, when Christ is with you even unto the end of the world.' Mr. W. then asked some questions in regard to his doctrines; * * * and then orders were given for Mrs. Bushnell to go into the clairvoyant state; and then, (as she says,) Paul used her as a 'mouth-piece' to explain himself. * * * Paul's occupation I think was stated, that night, to be like that of other good spirits, viz: to exert their influence on the living to do good. We have a chart of his head, given by Mrs. Bushnell that evening."

Excuse this hasty scrawl, as it has been written amid frequent interruptions.

CLAIRVOYANCE.

DEAR GRAY,—There is something wonderful and incomprehensible in Clairvoyance. It proves mind to be independent of the body, by separating our spiritual from our natural being, and leaving the latter an inert mass devoid of feeling or motion; while the former, unconfined by its corporeal trammel, dives into the hidden mysteries of nature, and unveils those things which to human vision and mortal understanding would be forever hid.

Until within the last five days I was a skeptic on this subject, and stigmatized it as a humbug.

I will give some curious facts which occurred under my own observations — they are curious enough.

Yesterday I received an invitation to call and see a clairvoyant now under charge of Dr. Westervelt, of this city, and who is used by him in investigating the diseases of his patients, and assists in prescribing proper medicines for their cure. I went, as I have already said, an unbeliever. After explaining my character, she alluded to a hurt I had received in childhood, as now having a great influence on my disposition. In that she was correct; neither did the Doctor nor his clairvoyant know anything previously of this circumstance, for they are both strangers to me, nor did any one else in Cleveland. That fact had for a long time escaped my memory, and I do not suppose I had once thought of it in the last fourteen years. I then questioned her in relation to an acquaintance, whose name she knows not and has never heard, and whose countenance she has never seen. I merely handed her an empty envelop directed to me in the handwriting of the person alluded to. The clairvoyant told me that individual's character with wonderful accuracy, and some circumstances in their private life which no one but myself ever knew.

I then asked her what I had eaten for my previous dinner and supper, hoping thereby to baffle her. She told me every thing that I had eaten, and nothing more than what was strictly correct.

If a clairvoyant can thus tell the contents in a person's stomach, is it not reasonable to presume she can tell the secret organic diseases that so frequently prey undiscovered on the human system until they become fully developed and incurable, and which without some such aid would in their early stages elude even the skillful observation of the most scientific physician!

Those who will not believe in clairvoyance for the reason that they cannot account for and explain it, let me ask, why the magnet trembles to the pole! and what does mind consist of? When they can tell me this, I can probably then tell them what clairvoyance is, and define its cause and operation.

Yours truly,

M. G.

CLEVELAND, June 26.—[*Plain Dealer*.]